

Evangelical

Christendom

Nov.-Dec., 1922.

"Unum
Corpus
sumus
in Christo."

The Advent Message of Goodwill

The message of the first Advent was one of "goodwill toward men." We need not labour to restate the grounds on which Christmas has become universally a season of goodwill. Interpreted in the light of the Gospel of Christ, from which Evangelicalism takes its name, it is, or should be, a season when we reflect upon the love of God in Christ; when the song which burst upon the midnight air from the angel host "on earth peace, goodwill toward men," is taken up in the hearts of all men of goodwill. As with thankfulness we celebrate Our Lord's birthday, and praise God for the gift of His Son, once the Virgin's Child and now the King of Glory, each recurring Christmas stirs the instincts of benevolence and goodwill toward men. To this fact Christmas owes its reunions and rejoicings, its festivities and its joys, its charity and its spirit of peace. To all men of goodwill Christmas interprets the mind of Christ.

But has not this attitude of mind a meaning and message for all times and seasons? Is it not the most desirable and urgent need of these anxious days? Men everywhere are looking for the message of Advent to be interpreted in terms of international goodwill, of personal relationship, especially among all Christian people. To such the appeal is universal, to give to the abiding message of the Gospel a practical setting in and through which Christian faith, hope, and love shall be so manifest that the world may acknowledge the truth of Christianity. Some earnest Christians look forward to the Second Advent for this consummation of Christian Unity. It is impossible, they tell us, to create international goodwill and peace, to avoid party camps and strifes, to find a common spirit and centre to which all can come in the spirit of the beatitude "blessed are the peacemakers," because these things must await the coming and Kingdom of Christ. Their outlook is earnest and intense, they may even be right in their insistence upon their private interpretations of Scripture, its prophecies and warnings concerning events undoubtedly associated with the time when "He shall come again in glory to judge both the quick and the dead." But St. Paul tells us that "the letter killeth, but the spirit giveth life." By over emphasis on the letter we may be robbed of spiritual adventure in the faith which can remove mountains to make Christianity a living and present reality. The man of goodwill will regard the angels' song: "On earth peace, goodwill toward men." He will not unduly stress times and seasons, or separate from those who differ from him on interpretations of Scripture. He will make much of the first Advent, of the power of the Gospel, lived and proclaimed, to soften international animosities, to bind up the wounds of sharp differences of Christian opinion and outlook, to create a spirit of unity confounding to the forces of division.

An article in a recent issue of *The Times* on the subject of "Advent Preaching," contains some helpful thoughts on this message of Advent in its relation to faith and the future:

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"A preacher will enforce with all the earnestness at his command the immediate issue; he will bid each soul without waiting for others to open the door. It is not necessary to this end to let the mind be absorbed with the future of this planet, or to let it lose itself in the attempt to trace the destiny of nations; the One Whose voice he hears as though from without has to do with all things in heaven and on earth, but in the delight of speculation the mind may lose the bearing of the Advent message upon the individual life. It is with this Advent which need not be deferred that the preacher has chiefly to do. Of times and seasons he can know nothing; with things he has not to do in the first place, but with the personal life, the secrets of which and the powers of which are still so largely hidden.

"The facts to be related are these: on the one side man seeking for goodness, which can only be his with the entrance into his life of One Who brings forgiveness and the new birth and the power to endure. The other fact is the presence at the door of One Whose chief concern is to give to men, not so much an answer to their problems as a deliverance from their sin. The task of the preacher in Advent is to bring together the soul in its need and the One Who is waiting to enter across the threshold. Or sometimes the task is simply to call for a silence in the

house of life that the knocking may be heard.

"If the first concern of the preacher is with the inner personal life, then there is no reason to discard the thought of crisis and of sudden actions. The entrance of the new life may not be as sudden as it seems; long preparations may have led to the moment when in the hush the loud knocking is heard and the soul opens, and its Lord enters in to sup with him."

A New Year is opening before us,—an unknown and untried way. How shall we enter it; how shall we face its anxieties and perplexities? Surely it can only be through seeing Him Who is invisible, "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." And as we realise His nearness, and exercise goodwill as much in our differences as in our agreements, we shall hear His voice: "My peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid."

"Speak to Him, for He hears thee,
And Spirit with spirit can meet,
Closer is He than breathing—
Nearer than hands and feet."

Common Prayer.

Faith is the substance of things hoped for;
The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US PRAY—

That the Universal Week of Prayer, January 7th to 13th, may prove a week of realised Christian Unity and the outpouring of God's Spirit.

For the refugees from Smyrna and other parts of the Near East, especially for Evangelical Christians who have lost homes, relatives, friends, as a result of the recent hostilities.

For all the Agents and Representatives of the Alliance, especially those in countries where difficulties abound, persecution exists, and courage and persistence are tried.

For Mr. and Mrs. Adam Podin in Esthonia, and workers associated with them in their Evangelistic labours. For the Lepers and Prisoners ministered to by Mr. Podin, and especially for new converts among them.

That the response to the call to the Queen's Hall Meeting, on January 23rd, in the interests of Sunday Rest may prove sacrifice and service to the glory of God and the National interest.

That the present concerted attack upon Sunday Rest may be frustrated, and the Day be preserved as one of freedom from all unnecessary labour and trading.

For the manifestation of goodwill by all who profess the Gospel of goodwill, that peace and charity may abound, and Unity be maintained.

For the success of all efforts to maintain the Unity of the Spirit in the bond of peace, and for deeper realisation of wherein that Unity consists.

Notes.

Universal Week of Prayer.—Orders for copies of the universal topics for Prayer, and other related literature, are coming in from all parts. We remind our readers of the dates for the 1923 observance, Sunday, January 7th, to Saturday, January 13th, inclusive. We shall be glad to hear from readers in the various local areas where EVANGELICAL CHRISTENDOM circulates, if no united arrangements have so far been projected, and we will do anything possible to assist. We reprint in this issue the universal Programme for the "Week" in full. On page three of the cover we print some "Suggestions concerning local arrangements." May we express the hope that the urgent need of the World's Evangelical Alliance for funds for its extending work, will lead to a faithful carrying-out of the closing paragraph of these "Suggestions," which makes reference to the Thankofferings or Collections taken at local meetings.

Central London Meetings.—A fine programme has been arranged for the usual Central London Meetings during the Week of Prayer, which will be held at noon daily in the Conference Hall, of the Central Hall, Westminster (close to Westminster Abbey). Last year the daily meetings were well attended, and we hope 1923 will prove even greater daily interest. When we bear in mind that these meetings are in touch with the whole world, including all the Mission Fields, both interest and urgency attach to them. How great is the need for the manifestation of Christian Unity in Prayer and Intercession. How urgent is the claim upon all Christian people to use this set "Week" in its highest privileges,—the right of access to God, in knowledge that in Christ Jesus He is the same yesterday, to-day and forever, and the exercise of Christian patriotism which recognises God's Sovereignty as Ruler of the Universe, and seeks His blessing and guidance throughout the great unknown issues of 1923. We append a full list of the Chairmen and Speakers at the Central Hall, Westminster, daily united meetings:—

Monday, January 8th. Rev. C. H. K. Boughton, M.A. (new Secretary of the Bible Society).
Speakers: Rev. Dinsdale T. Young, Rev. R. C. Gillie, D.C.L. and Rev. W. Y. Fullerton.

Tuesday, January 9th. Chairman, Lord Radstock.
Speakers: Dr. F. B. Meyer, Canon F. C. Davies, M.A., Rev. H. Tydeman Chilvers.

Wednesday, January 10th. Chairman, Dr. Douglas Adam. Speakers: Rev. H. W. Hinde M.A., Rev. W. Fuller Gooch, Rev. E. L. Langston, M.A.

Thursday, January 11th. Chairman, Bishop Taylor Smith, C.V.O., D.D. (Chaplain-General).
Speakers: Bishop Stileman, D.D., Canon T. Guy Rogers, M.C., Rev. Nelson Bitton, M.A.

Friday, January 12th. Chairman, The Bishop of Barking. Speakers: Rev. R. C. Gillie, D.C.L., Rev. Cyril C. B. Bardsley, D.D., and R. C. Hart-Dyke, Esq.

Saturday, January 13th. Chairman, Rev. J. Chalmers Lyon, M.A. Speakers: Rev. E. B. Samuel, Rev. A. J. Culwick, Rev. F. J. Ezley.

The meetings will close promptly at one o'clock daily. Please make the meetings known to others.

The Fight for Sunday.—We thank all those who have written to express their appreciation of the article hereon which appeared in our last issue. Among such communications was one from a Harrogate clergyman, asking permission to reprint the article in his parish magazine, and offering to include the form of donation towards the sum of £1,000, which the Alliance is seeking to raise to further its movement for the preservation of Sunday as a Day of Rest and Worship. This practical help was gladly accepted. The Council also warmly thank all those who have sent special gifts for this important campaign. We hope others will be guided to similar action, for the fight is a stern one, and calls for individual co-operation.

The Queen's Hall Meeting, Tuesday, January 23rd.—Reference to page two of cover of this issue will place our readers in touch with preliminary details concerning the Queen's Hall demonstration of protest against the recent decision of the London County Council to sanction Sunday Games in the Parks and other public spaces under their control. A great responsibility has been undertaken in the reservation of the Queen's Hall, but the importance of the subject demands London's largest Concert Hall, and we hope there will be early applications for tickets for free Reserved Seats (there will also be a limited number of front Reserved Seats, Sofa Stalls or Grand Circle at 1/- each). The letter of invitation will be posted in the early days of January, but application for tickets, which are ready, can now be received. The doors of the Queen's Hall will be opened at 6.15 p.m., and from 6.30 to 7 p.m. the London Welsh Male Choir, under the direction of Mr. Horatio Davies, L.R.A.M., will sing, also during the meeting. We append a few suggestions to help secure a full hall.

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Come yourself.

Bring someone with you, more if possible.

Speak to your Clergyman or Minister about it.

Urge Sunday School Teachers to come—the Sunday Schools are badly hit by the decision.

Bring the meeting before your local Church Council or other representative body.

Get a deputation of three or more from your Church to promise to come, and secure tickets.

Give handbills away; they will be supplied free.

Shopkeepers ought to attend.

Shop Assistants should be invited.

Sunday Games is the forerunner to Sunday secularisation, and already the quiet of our Parks on Sunday is being turned into the rowdiness of Saturday. Above all, God is dishonoured by National disregard for His Day of Rest, and to fight for its preservation is to act in the highest interests of the Nation. Unless a strong united protest is made Sunday will soon be as Saturday, workers will get seven days' labour for six days' pay, and the quiet British Sabbath will be lost. All the Societies interested in Sunday or Lord's Day defence are co-operating in the Queen's Hall Meeting. The Chair will be taken by the Solicitor-General, T. W. H. Inskip, Esq., C.B.E., K.C., M.P.

Seventy-Seventh Annual Meetings.—The Seventy-Seventh Annual Meetings of the Alliance have been fixed to take place at the Central Hall, Westminster, on Wednesday, May 2nd, at 3 and 7 p.m. Please note the date. Foreign and Colonial readers please secure early passages to England, and notify us that you can be present.

A United Evangelical Congress.—The Council have engaged the large and small Halls of the Church House, Westminster, for a series of United Meetings from Tuesday, June 5th, to Thursday, June 7th next. The subject of the Congress will be "Christian Unity and the Gospel." Much has been and is happening to call for a demonstration of comprehension without compromise on the things which accompany salvation and we express the hope that the enterprise will be heartily supported. A sub-committee is now engaged on the Congress Programme, and we hope to be able to give further details in our next issue.

Prebendary Webb-Peploe on the Bible.—Although unable to attend many meetings, Prebendary Webb-Peploe continues active with his mind and pen. We are constrained to quote an extract from a letter received from the Prebendary in his own handwriting which may be helpful to many whose minds are exercised as to whether the Bible can still be regarded and trusted as the Word of God. He states:—

"Most solemnly do I feel myself constrained to say that few things in the whole course of my long life upon earth have given me greater pain than the present division among those who accept the title of Evangelical Churchmen and yet are divided almost hopelessly upon the solemn subject of the nature and meaning of Inspiration of the Bible. Few events have been so injurious to the cause of true Christianity as the split among Evangelicals concerning the real character of the Bible. To us, every line of that Holy Book should be, and has been in the past, the very Word and Revelation of the Almighty God, and nothing less should we see therein. For us then to accept in that Holy Book the writings of man instead of the actual utterances of God is, to the loyal and faithful believer, to insult the Most Holy, and to put the human into the place of the Divine. We, then, who humbly accept God's gift as being truly 'of God' have (as it seems to a humble believer like myself) to see that God receives full and absolute credit for all that He has produced, while man should be simply a listener to the all-glorious and Most Holy One, Who has deigned in His one and only production entitled 'The Bible,' or 'The Book,' to give to us His mind, His truth, His will, His perfection; and to supply every need that the creature realises. Let the Bible say at every line and every word 'Thus saith the Lord,' and then, and then only, shall we realise the riches of our inheritance, and be able rightly and gratefully to rejoice in the unsearchable riches of the gift which we possess."

The "Help Czechoslovakia Fund."—Our last two issues have contained information concerning the immediate needs of the Evangelicals of Czechoslovakia. When we remember this promising Mission field in its dire need of Evangelists, Pastors, Teachers; when we reflect upon the many thousands of enquirers without such, literally sheep without a shepherd, it may be hearts will be stirred to pray that gifts may be forthcoming to relieve the need. Dr. Soucek writes us that great evangelistic meetings are being held in Prague this winter, but it is not so much for the cities that we plead as the remoter towns and villages of Czechoslovakia. The Council are appealing for special gifts, and the following letter, which has appeared in several religious weeklies, will help in emphasising their appeal:—

"A PROMISING MISSION FIELD.

"DEAR SIR,—The recent deputation from the World's Evangelical Alliance to the Evangelical Churches of Czechoslovakia revealed a mission field of extraordinary importance and opportunity. The records of religious liberty offer few pages of more thrilling interest than those dealing with Bohemia. The names of John Wycliff, John Huss, and others who through martyrdom lighted the candle of Protestant light and liberty in Bohemia and Moravia are dear to all who love Christ and labour for the preaching of the Gospel. Despite centuries of persecution that candle was never extinguished, and to-day the movement of God's Spirit is such that whole towns and villages are asking for preachers, Bibles, and for the sympathy

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and help of Christians of the Western evangelical churches.

"The appeal to England is pressing. The immediate need is for a substantial fund, for which a guarantee of wise administration can be given. My Council have devoted consideration to the subject, and have decided to open a 'Help for Czechoslovakia Fund,' making an initial contribution of £100 in the hope that an immediate sum of £1,000 may be raised, with more generous help to follow. Will you very kindly help us to make this fund known, and permit me to ask for gifts large and small, so that we may send early intimation to representatives in Czechoslovakia that help is forthcoming?"

"I am, yours faithfully,

"H. M. GOOCH, General Secretary.

"World's Evangelical Alliance

(British Organisation),

"19, Russell Square, London, W.C. 1."

The Smyrna Catastrophe.—We have kept our readers in touch with the appeal of the Evangelical Christians of Asia Minor to their Western brethren, and up to the time of the sack of Smyrna everything possible was done through the World's Evangelical Alliance and other organisations to influence those in responsible quarters on their behalf. The catastrophe happened and has constituted a claim upon the sympathy of Christian people everywhere. Great funds have been started for relief purposes, and the Alliance has contributed its quota of help and sympathy. Some difficulty has been met with in tracing those whom fate has made refugees from Smyrna and other parts of Asia minor, but immediately on receiving information the Secretary got into communication with some of them. The following letter received from the Rev. Xenophon Moschou gives interesting details of recent events, and all readers will rejoice in knowing that he and his wife are safe in Athens, also that all the Evangelicals of Smyrna escaped unhurt.

Athens, Greece,

November 8th, 1922.

"DEAR MR. GOOCH,—Your kind letter of sympathy with enclosed cheque has just been received. It is indeed very kind of you and of your Council to think of us in these our days of trial, and to help so generously.

"I have been taken on by the Synod here to show the work in Athens and Piræus with the pastor, so that I am not wanting work. We are most grateful to God, my wife and I, for His wonderful preservation and help through His children.

"It may be interesting to you to know that the Turks, after entering Smyrna and taking hold of the Greek Archbishop whom they tortured and killed, sent eight gendarmes to take me! but the Lord had hidden me; for I left Smyrna (providentially) three days before the coming of the Turks.

"You have read in the papers, I suppose, that the city was set fire to by the Turks. This is quite true. All Greek quarters and the Armenian quarter have been burned, with the exception of a very few

houses in the northern extremity of the quay. There were several people in our house, Evangelicals from Maynesia who came as refugees to Smyrna. They were obliged to leave the house in the middle of the night, as the fire broke out in our street too. After five days they came back to see and they found it a heap of ruins. Poor people, they lost all they had managed to bring from Maynesia, and their beasts of burden were also burnt alive, poor things!

"What I felt most was the loss of my books—some of them old friends, as I had them since I began the work of a preacher of the Gospel thirty-eight years ago; but I had taken with me my Bible and hymn-book, and my wife hers, and so there is a comfort even in this loss.

"There is another great comfort for us in this calamity. All Evangelicals of Smyrna itself are alive and in safety in Greece. It is as if the family escaped in toto.

"Thanking again your Council and yourself,

"I remain, yours in the Lord,

"XENOPHON P. MOSCHOU."

An Appeal from Roumania.—The Rev. J. H. Adeney has written to the Council from Bucharest desiring to enlist their sympathy in the work of two Roumanian priests there, one of whom figures in the printed Report of the British and Foreign Bible Society for the current year. Parinte Cornilescu is an ecclesiastic of the Orthodox Church possessed by a passionate love for his people, and his energy and initiative have resulted in the publication by the Bible Society of a pocket edition of the Roumanian Bible. His version has found great favour for its living and flexible Roumanian style. While not definitely adopting this Bible as its own version, the Bible Society has been glad to assist M. Cornilescu in the production and distribution of his work. Mr. Adeney writes that M. Cornilescu was converted some years ago, and his one desire is to bring his people to Christ. Through him another priest, ———— was converted. He preaches to a full church every Sunday and has a crowded meeting in a schoolroom once a week. More than this it is inadvisable to print at present, but Mr. Adeney mentions that M. Cornilescu is desirous to receive the "Christian" or "The Life of Faith" weekly, if there is someone who would post on their copy when read, as the exchange is now so high that the subscription cannot be afforded. M. Cornilescu is also homeless at present, living and working in a room lent to him by Mr. Adeney. The brother priest referred to above also needs literature, such as volumes of Rev. C. H. Spurgeon's sermons—indeed it was through reading a sermon of this great preacher that our friend was led to enquire what conversion means, and finally to realise it. The Council have made a small grant to help immediate personal needs in the cases mentioned and have written for further information. We shall be pleased to hear from any friends who would like to assist this spontaneous work of God in Bucharest.

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Letters from Rev. Adam Podin.—We have received two touching letters from Mr. Podin as follows:

Kegel, Esthonia, 13. 1. 1922.

"To the General Secretary,

World's Evangelical Alliance.

"MY DEAR BROTHER IN CHRIST,—Your kind letter with the cheques of your Council reached me safely, for which I am very thankful to you and the whole Council. I changed the cheques at once, but I could not write you a letter as I was engaged in some urgent work. I had a mission some fifty miles away where some twenty of those that were converted in my meetings were baptised in the river. Then on the 8th of October again, arrangements were made in the most awful prison, where I had eleven meetings in one day. Now, after three hours, I will be gone again to Walk, to preach in the prison, and to open a new place of worship for the Baptists. The whole land is open for the Gospel, but we have so few real workers. The Lutheran and Greek orthodox Churches, that once persecuted the true believers have lost their influence over their people, as they denied the divinity and resurrection of Christ openly at their Conference in Dorpat. Our hands and time are full of work.

"Accept my heartiest thanks for your goodness and will you be so kind and express my thanks to the Council for their love to me. I will write a little later more plainly, as I am leaving soon for my destination.—"Yours very thankfully,

"ADAM PODIN."

24th November, 1922.

"To the General Secretary

World's Evangelical Alliance.

"DEAR BROTHER IN CHRIST,—It is a little longer time since I wrote to you, but as my life and work has been as usually carried on and blessed by our heavenly Father, so I had not a special message to send to you. I have done a blessed work for our Master, which has kept me very busy. I have visited three prisons and made arrangements for three other prisons that I am visiting soon. This branch of my work has given me much encouragement and confirms that the Gospel is the power of God unto salvation to everyone that believeth. In these days there are many criminals that are really fearful to the prison governors and staff. So many murderers, Communists, traitors of our country, even women murderers that have systematically gone out to murder somebody. What do you think? In one prison I had about twenty women and all murderers, beside others laden with different heavy crimes. So are the men. Therefore, the officials have found out in such prisons it is better to open the door of the cell where twenty to thirty such criminals are lodged, and let me in, and to introduce me as the Chief Prison Missionary, and then lock up behind me the heavy door, leaving me alone with them. Here they are more free, open their hearts and listen to the Gospel message.

"My leper mission gives me much joy, because all the fifteen lately baptised lepers are happy and courageous, confessing the Lord with their lives in spite of the daily increasing sufferings. As they are living in a dark district being happy in the Lord, some outsiders go and enquire of the lepers about their soul's salvation. So they have had prayer meetings, a wooden fence between those who are

and those who are not lepers. Lately a woman came all those thirty-five miles (being soundly converted through my lepers) and asked for baptism. Such are the ways of God! The lepers write to me often, calling me 'father,' as I am the only one who cares for their spiritual and bodily welfare.

"Next week I will be in three great prisons. Please pray for me. It is so difficult that we have no Esthonian Gospels or New Testaments. Lately I ordered Bibles, but this comes too expensive, so I have used Gospels that I could buy somewhere else cheaper.

"I wonder would there be some friends of prisoners and lepers who would offer gifts for this work, and I would turn the money into some pieces of white bread and tea, and make them happy at Christmas. I have found out that love shown in a practical way produces wonders.

"Yours very thankfully,

"A. PODIN."

Missionary Reunions.—The new syllabus of the Missionary Reunions, which are being held monthly at the Alliance House on the third Thursday in each month, is an attractive one. It is entitled "Around the World with the Missionary Societies." It presents a programme running until next June. The second Reunion of the new session took place on Thursday, November 16th, when the Right Rev. Bishop Lander, D.D., late of Victoria, Hong Kong, kindly presided. The China Inland Mission provided a notable representative and speaker in the Rev. F. Aldis, who for some years worked in conjunction with Bishop Cassels, of Western China. In his address from the Chair, Bishop Lander referred to his first touch with the Evangelical Alliance at a drawing-room meeting in its interests, arranged by his mother, and to his subsequent identification with the Universal Week of Prayer during his official residence in China. The Bishop also referred to his long association with the China Inland Mission, which he has known since its early days, when, as an undergraduate at Cambridge, he came into touch with Mr. Hudson Taylor, and those, known as "the Cambridge seven," who were among the early pioneers of the C.I.M. in China. Mr. Aldis, in an address of singular freshness and lucidity, spoke of the present situation in China, of China as we see it to-day, and arranging his remarks under three important headings (a) Abundant cause for thanksgiving, (b) Cause for serious thought, and (c) Abundant cause to be hopefully expectant as to the future. We have seldom listened to a more uplifting address, or one so full of seed thought, concerning the Missionary outlook in China. The whole meeting was an inspiring one.

The next Reunion will take place on December 21st, at 3 p.m., when the London Jews Society will be represented. The Chair will be taken by Major-General E. R. Kenyon, C.B., C.M.G., and the address, which will be illustrated with lantern slides from the lecturer's own negatives, will be given by Rev. S. Taylor Wood, Metropolitan Secretary of the London Jews Society, on the subject of "Palestine and the Jews."

The Lord's Day

By D. M. Panton, B.A.

THE fundamental significance of the Lord's Day is its vital identification with the Christian Faith. There are some five hundred millions of men in the world to-day who profess the Faith of Christ; and while on many points they are deeply divided, on this there is no division—that the Lord's Day is as old as Christianity, and dates from the Apostles. And the doctrinal reason of this extraordinary unanimity is profound. Exactly as the Sabbath intermingled its roots with the fundamentals of the Mosaic Law, and was grounded on a miraculous deliverance out of Egypt, and a completed redemption (Deut. v., 15); so the Lord's Day is a perpetual photograph, recurring weekly, of that Empty Tomb in which the salvation of the world was born; and so divinely is it designed as an abiding photograph that its rejection is (in principle) the rejection of the Christian Faith. In the oft-quoted words of Voltaire: "If you are to kill Christianity, you must get rid of Sunday." For the Lord's Day presents, doctrinally, the very heart of the Gospel. Israel's Sabbath was a rest *after* work; because, imitating the Creator's acts, man under law was to work out his own salvation, and only so find rest: but the Lord's Day is a rest *before* work; because, under grace, we first rest from all our works in the finished work of Christ, and then we are free to serve. It is the Lord's Day, and we can abandon the Day only when we abandon the Lord.

Now let us glance for a moment at its Christian significance, as the day of worship. It is exceedingly remarkable that all Our Lord's supreme acts, after His resurrection, were done on the Lord's Day. On this day He first appeared to His disciples; on this day He met them, in different places, and repeatedly; on this day He breathed on the Apostles the Holy Ghost; on this day He commissioned them to preach the Gospel to the whole world; on this day He met them to expound the Scriptures; and on this day He reascended to God. For nineteen centuries it has been the day on which Christ constantly meets His own. A young man said to me a few weeks ago: "Out of fifty-four Sundays on which I have attended this Chapel, on about forty-three the subject handled on the Lord's Day has been exactly what I have been debating in the week, and generally so as to solve the problem." In a mission held in the Church I serve two years

ago, among some two hundred professed converts, something like ninety per cent. reported themselves as regular attendants at worship somewhere: that is, the Holy Ghost converts within the ambit of the Churches; and to those disciples of Christ who, because of corruption in church life, are tempted to "forsake the assembling of ourselves together," I commend one deeply impressive fact. "He entered, as *His custom was*, into the synagogue on the Sabbath Day" (Luke iv., 16): in spite of profound corruption, lifeless assemblies, rampant error, Jesus—not by capricious whim, or chance accident, but of set design and habitual practice—was never absent from the worship of God. "I would have been a maniac long ago," said a foremost merchant, "but for the Lord's Day."

Let us glance for a moment at its national significance, as the day of vision. The Education Committee reported recently that "at the present time the Bible is probably less widely read, and less directly influential in our life and literature than at any time since the Reformation." Where will the millions learn the mind of God if the Lord's Day is abolished? Archdeacon Stanton, of Bradford, tells us that there are 600,000 fewer children in the Sunday Schools to-day than when the Great War broke out. Here is an extract from the Red Catechism taught in Proletarian Sunday Schools: "What is God? God is a word used to designate an imaginary being which people of themselves have devised. Who is Jesus Christ? Jesus Christ is the son of a Jewish girl called Mary. Is He the Son of God? There is no God, and therefore there can be no God's Son. Is it true that after Christ's death the Apostles received the Holy Ghost? It is not. The Apostles had imbibed too freely of wine, and their dizzy heads imagined all sorts of queer things." Bearing in mind that the children of to-day are the masters of to-morrow, the creators of the destinies of nations, what will happen if, Sunday Schools being swamped in Sunday games, the children have no Bible and no God? "Where," asks a Christian army officer, "do the clergy expect to get their congregations ten or twenty years hence?" The Lord's Day is the day of vision; and "where there is no vision, the people *perish*" (Prov. xxxix.)—cast off restraint (R.V.), become ungovernable: revelation, when it is replaced,

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is replaced by revolution. In the extremely striking sentence of a Jewish Rabbi in New York: "Jew as I am, I must say it is anarchy or Christ."

So we appeal for the brightest jewel on a nation's brow—its worship of God. The Lord's Day was Creation's birthday out of chaos; it was the birthday of light; it was our Saviour's birthday out of the tomb; it was the Church's birthday at Pentecost; and for nineteen hundred years it has been the day, incomparably above all others, of the second birth of untold millions. Sunday School teachers may well ponder the words of John Bright: "I don't believe that all the statesmen in existence, and

all the efforts they have ever made, have tended so much to the greatness and true happiness, the purity and glory of this country, as have the efforts of Sunday School teachers." And all who, by their desire to stand by the day of the Lord and by the Lord of the day, may take fresh heart of grace from the words of Gladstone, written out of a ripe and profound experience: "The welfare of mankind does not now depend on the State, or on the world of politics; the real battle is being fought out in the world of thought; and we politicians are children playing with toys in comparison to that great work of restoring belief."

Science and The Bible.

(Dean Wace's statement in "Creative Christianity," the volume of Addresses delivered at the Westminster Conference on the Fundamentals, convened by the Council of the World's Evangelical Alliance.)

"THE time has come when it must be loudly declared that these Critical conclusions are not scientifically established, but, on the contrary, that they are vehemently contested by great scholars in Germany, France and America, as well as by scholars in Great Britain, of the learning and authority of the late lamented Dr. Orr. One of the most learned and authoritative scholars of Germany, Professor Koenig, of Bonn University, while he accepts the current German view of the so-called sources of the Pentateuch, maintains, nevertheless, that the narratives in those sources are substantially historical; and that, in particular, the narratives of Abraham's life, and of God's communication to him, are true, and record the foundation of the Divine scheme of redemption. In addition to this, Dr. Naville, Professor at the University of Geneva, the eminent Egyptian Archaeologist, is maintaining in a series of powerful addresses, not only in Switzerland, but in Paris, that the whole of the Pentateuch is Mosaic in its origin; and he is supported in this contention by some of the foremost Historical scholars of France, such as M. Camille Jullian, of the Institute. In America the German theories were long ago contested by Professor Green, one of the American members of the Revision Company of the Old Testament; and a succession of American scholars, of whom one of the most remarkable is Dr. Kyle, who has lately published very important Studies on the subject are resolutely supporting in substance the traditional belief. In view of these facts, it is not only unduly arrogant, but it is scarcely honest, for recent Handbooks and popular Reviews to be

asserting that the Critical view is established. It is still, to say the very least, *sub judice* (under judgment), and while it is in this position, the ancient traditions, the traditions accepted by Our Lord and His Apostles, and the whole of the Christian Church, ought to be regarded as in possession of the field.

"Through all this discussion one consideration has always seemed to me to be paramount. The Critical theory supposes that the Jews, at and after Ezra's time, accepted a view of the history of their nation which was entirely contrary to the actual facts of that history. Apart from all questions of Inspiration, that would seem, especially in the case of so tenacious a people, to be practically impossible; and there must, consequently, be some fatal flaw in the ingenious contentions of the Critics. I cannot but add, that the supposition that the Messiah of the Jews was not only ignorant of the true authorship of the books of Moses, but, as would follow, was mistaken, like His co-contemporaries, as to the course of the history of His own sacred race, is, at all events, a Christian impossibility. On the whole, therefore, I submit that, while Critical Archaeological Science has done an immense deal to support the credibility of the Bible, it has proved nothing though it may have alleged much, to impair its credibility, and that we are not only justified, but bound, to adhere to the faith in the ancient Scriptures which has been handed down to us from Our Lord and His Apostles."

* Published at 6s. net. Will be supplied while stock lasts for 6s. 6d. post free.

Unam Corpus sumus in Christo.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1923

Sunday, January 7th, to Saturday, January 13th, 1923

(INCLUSIVE)

FOREWORD

*Will all Christian leaders and workers please **MAKE ARRANGEMENTS EARLY** to bring Christians together for **UNITED PRAYER**, daily, during this **Week**, and to circulate the Programme widely. Preachers are earnestly asked to use the suggested texts for sermons on Sunday, January 7th, and to bring the **Universal Week of Prayer** before their Congregations.*

*Kindly forward promptly a brief report of Meetings held and results, to the General Secretary, **WORLD'S EVANGELICAL ALLIANCE** (British Organisation), 19, Russell Square, London, W.C.1, England.*

To all who in every land call upon God through the Name of Our Lord Jesus Christ.

Beloved Brethren in Christ Jesus,

It is again the privilege of the World's Evangelical Alliance to call Churches and Christians throughout the world to begin the year with a week of Thanksgiving and Prayer.

There are many things for which the Church may well be grateful as we cross the threshold of another Year. A Christian mind cannot fail to note some signs which refresh our weariness and quicken our vigilance. The disillusioned world, baffled by wounds beyond its own power to heal, is turning with a more open mind to the message of Jesus Christ. The craving for peace is wide-spread; but the difficulty of securing it by the methods of the past is driving the nations back on the spiritual way of trust and good will, which is the method of Our Lord.

Combined with this there is a wistful longing for a recovery of personal religion. The interest which certain spasmodic signs of spiritual revival has awakened both in the Church and in the world is significant of a deep sense of the need of God stirring at the heart. The religious wistfulness of many outside the Churches betrays a yearning which can only be satisfied by the ancient and abiding forces of the Gospel of Christ.

The opportunity of the Church in face of these things has never been greater than it is to-day. The truth is, the world has become aware that it is a family without the family spirit. How can this spirit be supplied but through the medium of Christian fellowship? For fellowship is a divine creation. It is born of the vision of Jesus Christ as together we see Him. The sad persistence of suspicion and prejudice reveals the fact that these things can only be slain in the shadow of the Cross. Fellowship becomes possible in a community only in the measure in which Christ becomes Lord. Differences can be dissolved only as self-interest gives place to the spirit of love and sympathy. The barriers between nations and classes cannot be broken down save as we come to realise our oneness in Christ Jesus. The world is yearning for this spirit of fellowship which only the Church of Christ can create and foster. Men are looking to us for a Christianity united enough to dissolve their baffling differences and for a loyalty devoted enough to mirror the glory of the Lord in the authentic radiance of His Spirit.

EVANGELICAL CHRISTENDOM

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How shall we face this call for light from a darkening world? Two things it demands of us. It demands a new consecration in exploring the way of unity and capturing its spirit by a new loyalty to Christ. And it demands a new consecration in prayer, both as a means of personal union with God and as a task for the Kingdom. For true prayer is both a means of grace and a task of service, and the one depends on the other. Only as we go out with Christ, taking on us with Him the burden of a world unburdened through sin, can we find Him for our own personal fellowship. Only as we receive our allegiance to Him can we become His helpers in being in His Kingdom through the mighty ministry of intercession.

We are, Yours in Christian Fellowship
(Signed)

CHARLES F. ARMAGH, Archbishop of Armagh and Primate of All Ireland.
JOHN DUBLIN, Archbishop of Dublin.
A. F. LONDON, Bishop of London.
CYRIL SOUTHWARK, Bishop of Southwark.
EDW. WINTON, Bishop of Winchester.
ARTHUR BRADFORD, Bishop of Bradford.
J. E. CHELMSFORD, Bishop of Chelmsford.
LEILA COVENTRY, Bishop of Coventry.
M. L. HEREFORD, Bishop of Hereford.
J. A. LICHFIELD, Bishop of Lichfield.
F. J. LIVERPOOL, Bishop of Liverpool.
HUBERT M. OXON, Bishop of Oxford.
J. R. ROFFEN, Bishop of Rochester.
A. ST. EDMUNDSBURY & IPSWICH, Bishop of St. Edmundsbury & Ipswich.
ST. CLAIR SARUM, Bishop of Salisbury.
LEONARD H. SHEPHERD, Bishop of Sheffield.
J. SODOR & MAN, Bishop of Sodor & Man.
GUY TRURON, Bishop of Truro.
ERNEST WORCESTER, Bishop of Worcester.
J. F. LLANDAFF, Bishop of Llandaff.
WALTER J. F. ROBERTS, Bishop of Brechin, Primate of the Episcopal Church in Scotland.
CHARLES T. P. DOWN, Bishop of Down.
J. IRVINE DERRY, Bishop of Derry.
FREDERICK L. DEANE, Bishop of Aberdeen & Orkney.
GEORGE, Bishop of Edinburgh.
J. D. SMITH, Moderator of the General Assembly of the Church of Scotland.
DONALD FRASER, Moderator, U. F. Church of Scotland.
IVOR J. ROBERTSON, Moderator, Presbyterian Church of England.
THOMAS YATES, Chairman, Congregational Union of England & Wales.
J. ALFRED SHARP, President, Wesleyan Methodist Conference.
JOHN CROWN, President, Baptist Union of Great Britain.
J. H. SHAKESPEARE, General Secretary, Baptist Union of Great Britain.
ERNEST F. H. CAPEY, President, United Methodist Church.
H. J. TAYLOR, President, Primitive Methodist Conference.
HERBERT E. MUMFORD, Presiding Bishop, Nigerian Church.

R. CHADWICK, President, National Council of the Evangelical Free Churches of England.
J. SCOTT LIDGATE, Hon. Sec. National Council of the Evangelical Free Churches of England.
THOMAS HOUGHTON, Hon. Sec. National Council of the Evangelical Free Churches of England.
W. B. HILMI, Mansfield College, Oxford.
J. H. RITSON, Secretary British and Foreign Bible Society.
WILLIAMSON LANFLOUGH, Chairman of Council, British and Foreign Bible Society.
CHARLES H. STILEMAN, Bishop, Secretary, Church Pastoral Aid Society.
CYRIL C. B. BARDELEY, Hon. Sec., Church Missionary Society.
C. H. IRWIN, Home Sec., Religious Tract Society.
W. NELSON NITTON, Home Sec., London Missionary Society.
G. W. ANDREWS, Secretary, Wesleyan Methodist Missionary Society.
W. Y. FULLERTON, Home Secretary, Baptist Missionary Society.
J. STUART HOLDEN, Home Director, China Inland Mission.
MARCUS WOOD, Secretary, China Inland Mission.
C. J. KESSEL, Secretary, Nigerian Mission.
THOMAS CARTER, Secretary, Emmaus Bible and Medical Mission.
D. H. G. SARGENT, Secretary, Ch. of England Emmaus Missionary Society.
DAVID C. HAMILTON, Secretary, South African General Mission.
ALAN EWAN, Secretary, South American Missionary Society.
A. STUART McNAIRN, Secretary, Evangelical Union of South America.
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FRANK J. KELLY, Secretary, British Jews Society.
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ARTHUR E. YAPP, National Secretary, Y.M.C.A.
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WALTER B. HOAN, Secretary, Russian Christian Council.
W. H. DICKINSON, Hon. Sec., World Alliance for Promoting International Friendship through the Churches.
J. H. BURNBROOK, British Commissioner for Europe.
MARION A. F. DAWWOOD, President, Christian Alliance of Women and Girls.

A. WINGATE, Chairman of Executive Council.

R. C. HART DYER, Hon. Treasurer.

H. W. WEBB-PERLOE, Hon. Secretary.

R. C. GILLIE, Hon. Secretary.

HENRY MARTYN GOOCH, General Secretary.

World's Evangelical Alliance (British Organisation.)

19, RUSSELL SQUARE, LONDON, W.C.1

N.B.—In addition to being translated into many foreign languages and dialects, the above letter has been extensively signed by colonial and foreign representatives of the Churches, Bible and Missionary Societies, and of the World's Evangelical Alliance.

UNIVERSAL WEEK OF PRAYER.

Topics for Universal and United Prayer

Sunday, January 7th, to Saturday, January 13th, 1923.

SUNDAY, JANUARY 7th, 1923.

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"If Thy presence go not with us, carry us not up hence." (Exodus xxxiii. 15.)

"Arise, shine, for thy light is come." (Isaiah lx. 1.)

"Ye have not chosen me, but I have chosen you, that ye may go and bring forth fruit, that whatsoever ye shall ask of the Father in my name, He may give it you." (John xv. 16.)

"Behold, I make all things new." (Rev. xxi. 5.)

MONDAY, JANUARY 8th, 1923.

THANKSGIVING AND HUMILIATION

LET US GIVE THANKS—For another year of the infinite patience and mercy of God.

For every victory in our individual and national life of the spirit of Christ.

For the sense of failure revealing the greatness of our task; for the break-down of worldly policies and the emptiness of earthly success, revealing our need of Christ and His sufficiency.

For every adventure of faith through the overcoming of fear and doubt; and God's response to it.

LET US CONFESS—Our failure in past resolves; our lack of obedience; our denial of the spirit of fellowship; our feeble grasp of the range and glory of Christ's Kingdom of earth; the closed mind and the hard heart and the censorious temper.

AND LET US PRAY—For the spirit of utter sincerity; the open mind to truth from whatever quarter; the ready heart to carry burdens in fellowship with Christ; the spirit of practical service and sacrificial sympathy; the willingness to accept rebukes, and to learn from those to whom by temperament or conviction we are opposed.

That being stripped of pride and searched in heart before the Cross, we may claim no standing but in His mercy and grace.

SCRIPTURE READINGS—Palm xl. : Matt. xvii. 1-21; II. Cor. iv.

TUESDAY, JANUARY 9th, 1923.

THE CHURCH UNIVERSAL.—The "One Body" of which Christ is the Head.

LET US GIVE THANKS—For all increase in charity, through a new sense of what lies behind our differences.

For an awakening social conscience throughout the Church, and a braver claim to spiritual leadership.

For a clearer vision of the things in which we can work together for the dominion of Christ.

For all scorn suffered through our loyalty; and for all criticism through which we have come to see and confess our failure.

LET US CONFESS—Our frequent blindness to spiritual issues in temporal things; our resentment of rebuke; our bigotry and prejudice; our want of faith in new enterprises; our foolish fears for the truth; our failure to explore and employ the powers which are ours in Christ Jesus; our want of the marks of the Cross, reflecting the spirit of Our Lord.

AND LET US PRAY—For a new and burning conviction of the world's need of Christ and of His glorious appearing; for a love that will win its way through all hindrances into the hearts of men; for a new fearlessness and hope; for a message without confusion and a heart without despair.

That the desire for unity among the branches of the one Church of Christ may be strengthened; that movements towards reunion may be guided by the Holy Spirit in all things; that a new confidence in the Evangel of Jesus Christ may pervade the whole fellowship of faith.

SCRIPTURE READINGS—Isaiah xlii. 1-12; Luke xxii. 17-30; I. Cor. xiii.; Eph. iv. 1-16.

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WEDNESDAY, JANUARY 10th, 1923.

NATIONS AND THEIR RULERS

LET US THANK GOD—For the deepening desire of peace; for the settlement of questions in the Far East which have long threatened the future; for efforts towards the restoration of Europe; for a closer international unity; the willingness to forget the past and to try new paths; for the quickened sense of responsibility among rulers in the maintenance of world peace.

LET US CONFESS—The defects of our patriotism; our false ideas of national greatness; our want of sympathy with the difficulties of other nations; the cruelty and inhumanity which have mingled with progress; our slow emancipation from the spirit of national selfishness.

AND LET US PRAY—For all rulers, that they may be fitted for spiritual leadership; have a clear eye for moral issues in political questions, and courage, at all costs, to follow the light.

For all nations, that the strong may increasingly respect the right of the weak.

That the rising spirit of nationality throughout the world may be safely guided; that a vision of God as Holy may be granted to cleanse from vice and selfishness; and a vision of God as Love to deliver from dishonour or strife; that all nations may come to see their mutual dependence in the family of mankind; that the kingdoms of the world may soon become the kingdom of God and of His Son, Jesus Christ.

SCRIPTURE READINGS—Psalm xxxiii.; Psalm lxxii.; Zech. ii. 1-5; Eph. ii. 13-22.

THURSDAY, JANUARY 11th, 1923.

MISSIONS

LET US GIVE THANKS—For the courage and loyalty of mission staffs amid tremendous difficulties.

For the rallying of the Church to meet the strain.

For the power of Christian ideas in the outlook of native governments; and the witness of the Spirit in countless heathen hearts.

LET US PRAY—For true conceptions of the Kingdom of Christ, and for His coming to reign.

For union on the mission fields, and deliverance from intolerance and narrowness, from carelessness and disloyalty.

For all missionaries, that grace may be given in the application of Christianity to the practical guidance of life among their converts.

That the march of Islam may be stayed; that national movements may become a new Christian opportunity; that Christian men may find an increasing place in native governments.

For the deepening unity of all nations in the fellowship of missionary service.

SCRIPTURE READINGS—Isaiah xxxv.; Acts iv. 5-12; Rom. x. 11-21.

FRIDAY, JANUARY, 12th, 1923.

FAMILIES, SCHOOLS, COLLEGES AND THE YOUNG

LET US THANK GOD—For the increasing demand for education.

For the fresh interest awaking in many quarters in the teaching of the Bible.

For the growth of movements for child welfare, and the training of the young; for all Christian movements in our Schools and Colleges, and all they have accomplished.

LET US PRAY—For the recovery of home religion and the practice of family prayer.

For the restoring of reverence by which love is purged from passion and base caprice.

For the capture by Christ of the student mind and a new recognition of Him as Leader and Friend of youth.

For the uplifting of ambition in youth from the spirit of gain into the spirit of service.

For increased efficiency in Sunday Schools; that the Church may lay the burden of the young upon her heart to bring them to God.

SCRIPTURE READINGS—Matt. xix. 13-22; Prov. iii. 1-17; Psalm cxix. 9-16; 33-40.

SATURDAY, JANUARY, 13th 1923.

THE HOME BASE AND THE JEWS

LET US PRAY—That the Church may make a fresh discovery of Jesus Christ, and be delivered from lukewarmness into a spirit of daring and loyalty up to the point of sacrifice.

That Christian men and masters may witness for Christ in business and industrial life.

That Christ may become real to His Church as in the early days, and find the same response of utter surrender.

That work among the Jews may not be hindered by past prejudices and race-feeling; that the spirit of Christ's forgiveness and yearning love may replace the ancient hostility.

For patience to wait God's leisure in results, and zeal that knows no tiring; for deliverance from material values in results; for a new sense of our own resources in Christ and faith to use them; for a love which refuses to be content with an individual or national salvation.

SCRIPTURE READINGS—Isaiah lx. 1-5, 18-22; John xv. 1-17; Ephes. iii. 14-21; I. Cor. i. 18-31.

Reunion Notes.

The Eternal Gospel The Church Congress did good work by focussing the thought of the Church of England on the Eternal Gospel of Redemption from Sin by Faith in our Lord Jesus Christ. The Churches have too often forgotten that their mission is a mission to the souls of men. Christ came into the world to save sinners. Other agencies provide for the intellectual and physical needs of man, and the Churches have a duty in this respect too. But their chief task is to preach Jesus and Him crucified. We have throughout the country many Churches with institutes that are crowded by young men and women intent on billiards and dancing, while the house of God remains half empty. We know of instances where the amusements attract great numbers and the Church is empty. One Vicar who has conducted in his Hall weekly dances, from which he never is absent, complained that in only one case did he know of the hundreds who regularly attend the dance being a bridge to the Church. In that case, strange to say, he had to remonstrate with a young lady in consequence of the fancy dress she wore. The lady was so impressed by his remark that she attended Church services and was afterwards confirmed. Surely the time has come when the Clergy and Ministers of all denominations should take stock of the situation, and decide whether they exist as promoters of whist drives, dancing entertainments and other amusements or as Ministers of the Word and Sacraments. They have sought to combine the dual office and have failed. Let them return to the work for which they were ordained, and make their Halls centres of spiritual enterprise that appeal to the higher part of our nature. It is right that young people should have recreation—but it is by no means right that the one attraction to Church premises should be games, dances and entertainments of all sorts. We are thankful to observe in many directions a strong reaction against the mistaken policy that the best means of reaching our young people is by offering under Church auspices amusement attractions.

The Churches & the Gospel The Archbishop of York, in a noble sermon, stated that "religion attracts—the Church repels." We were reminded of the saying of a young student who had struggled through doubt to faith: "Christianity and Christians repelled me—Christ won me." It is not so much

religion as popularly understood that attracts, as the Christ of God. Religion has associated with it a certain coldness of outlook—an organised system which the Archbishop called "the Church." Christianity is too much identified with its excrescences, and Christians are too often professors instead of doers of the will of God. The Church is the home of the faithful, and it has been converted into an institution that maintains itself by its organisation instead of having its organisation permeated by the life of its living Head in all things. We are in the presence of a coldness in our Churches that is chilling and depressing. The people stand outside because they have no idea of the richness of the provision made for them in the gift of the Son of God, "who loved them and gave Himself for them." It is the duty not only of the Ministry, but of all Christians, to change this ignorance into knowledge. Man's heart to-day is as empty as ever it was, if the man is not living in communion with God. He can find satisfaction for his highest needs in Christ, and can have in the Church that fellowship with members of the One Body, if he come in the right spirit to the foot of the Cross and meet men and women alive with the love of Christ. The power of the Resurrection is as great to-day as it was in the time of St. Paul, and if only those who are Christ's made up their minds to live as they pray, in humble dependence upon the Holy Spirit, we should see the greatest change in all our organised Christianity. Organisation is essential for the life of the community, but it is only effective when there is life in the community, and the weakness of our age is precisely the absence of that life which comes alone from living in Christ and for Christ. There may be—probably there is—a conflict between the attitude of youth and age to certain phases of our religious life. This is not peculiar to our age, but when once young men and old men, maidens and grandmothers are filled with the Spirit, they will recognise that they are one in Christ.

Fundamental Christianity and Unity The Archbishop has nobly stood in the front line of the Apostles of Christian Unity. The Lambeth Appeal has had no more whole-hearted supporter than his Grace, who sees very clearly that there can be no union unless it is based on Truth held in common and in brotherly love. The more Christian unity is discussed the more the conviction

deepens that unless all who unite are at one in heart devotion to the Lord Jesus Christ as Living Lord and Eternal Redeemer, there can be no real union. The idea that Churches who have erred from the truth and still maintain their errors, of holders of beliefs that are in the sharpest conflict on the very essentials of the Gospel preached by the Apostolic Church can permanently unite, has no real basis to stand for the foundation of the Great Church. Our Lord prayed that His disciples might be one. St. Paul had as his root conception of Christian unity a Church founded upon Christ and growing up into Christ as its head. If there be a necessary foundation other than Christ Himself—if organisation has as its head any earthly head that obscures the all sovereign rights of Christ the King, then union on such terms has no hope of permanence in it. Truth and love are essential to Christian unity. We must all share the same Truth and all partake of the same Love—love for the brethren quickened and deepened by love for Christ. The World's Evangelical Alliance has determined to hold in London a series of meetings, where an opportunity will be afforded of presenting the real basis of Christian union founded on the Eternal Gospel. Organisation, although of real importance for the continuity of witness and the shared life of the members of the Church in the Head, must always be subordinated to life in Christ. It affords the opportunity of witnessing for Christ, and we are convinced that where there is real spiritual life, God provides the way to the organisation that will conserve it. The greatest impetus that can be given to unity comes from fullness of Life in Christ.

Union with Rome and the Eastern Church. Lord Halifax has not lost in his old age the Vision of Union with Rome. He sought from the Archbishop of Canterbury a voucher for his respectability as a Churchman when about to visit Cardinal Mercier and discuss with him the question of Re-union. He went in no official capacity, and it would seem he had as his travelling companions men who have some weight among his friends. The Cardinal received him courteously, but as far as we can gather from the report of the conversations, and what has since appeared, no step forward was made in bringing the positions of the two Churches closer together. Cardinal Mercier obtained from Lord Halifax the promise to publish his account of the election of the Pope, and for us this was a deeply interesting document, as it proves the Pope still to be the key of the whole Roman system, and unless his Vice-Regency of Christ, with all

this involves, be acknowledged, no real union can be brought into being. The whole essence of the Roman system as a Papacy is laid bare in this document, and there is no hope whatever of any change in the attitude of Rome that will make the line of deep cleavage between the formularies of the Church of England and the position of the Roman Church less deep and wide, for the line is in reality a chasm. We do not see any great enthusiasm except among a small body of Anglicans for union with the East, where the Churches are by no means united in their attitude to the Church of England. If Church unity is to come about, it will come at home and in the mission field between the Churches of the Reformation. When they are united, they will be in a much stronger position to consider their relation to Rome and the East.

Anglo-Catholicism. Is the Church of England becoming Romanised? That is the question which naturally arises when the addresses delivered at the Anglo-Catholic Congresses are read, and the ceremonial at their "masses" is followed. A well-known London professor urged that "the Atonement was brought near to us, a present reality, in the Sacrament of the Altar." We read of "the Sacraments of Holy Baptism, Confirmation, Absolution and Holy Communion," when by Absolution is meant absolution following auricular confession. Full Catholic ceremonial is indistinguishable from Roman Ceremonial, except perhaps to a small body of experts, although at times it is admitted that the Ceremonial of the Roman Mass is followed. No wonder that the Bishop of Durham—described by one of the standard bearers of Anglo-Catholicism, "more like a wolf than a shepherd of his flock"—said: "If Anglo-Catholicism was to prevail in the Church of England, he asked that the Bishops should be relieved from requiring, and clergymen released from taking, the solemn pledges which legally conditioned ordination and office in the Church of England." Dr. Henson sees that "the controversy with Rome is no exhausted conflict, but one that continued with a waxing gravity, and no man who did not sincerely endorse the English side in that conflict of Churches could honourably assent to the 39 Articles." We are bound to add that in our opinion much of the loss of moral influence of the Churches to-day is due to the levity with which men regard the solemn obligations they undertake at ordination. This applies not only to the Anglican, but other communions. But the Anglican Communion Church, as the largest and State Church, naturally attracts most attention,

EVANGELICAL CHRISTENDOM

and it is strange to see a Church that historically is the great bulwark against Romanism becoming infected with the very errors it came into separate existence to combat.

Mac We are not surprised to find **Christianity** the too frequent Jeremiads on **Failed?** the Failure of Christianity taken advantage of by the Secularist leaders. In some cases passages are wrested from their context, and a universal meaning is given to that which had only a local reference. It is untrue to say Christianity has failed. There is a failure that must ever exist as long as human nature remains what it is. Man will never reach the ideal of Christ, and those who are nearest to Him are the first to acknowledge that they are most unlike Him. The world that is under the influence of Christ is better in morals and outlook than the non-Christian world; and even imperfect Christianity is superior to the absence of Christianity. But the real proof of the success of Christianity is not to be measured by a temporary eclipse of Christian influence, wielded by organised Churches, but by the constraining and compelling power Christ has over the lives of men and women—by the reforming and regenerating influence He wields on those who place themselves under His care. Much of the pessimism that has attracted notice was due, in our opinion, to that failing to which men are prone. They find it easier to make public repentance for the community of which they form part, than to confess their own shortcomings. There is a certain self-righteousness that attributes to the institution what we ourselves really commit. We have heard a great deal too much of failure, in the sense of the failure of the Churches, and a great deal too little of our own individual failure to live up to our privileges. Take away the Churches, and what they stand for will suffer great irreparable loss. The vision they keep alive is the vision by which men live, and if we all make up our minds to live for Christ, we shall very soon find that we shall be so keen on winning others for our Master, that the blessing we know in our hearts will stifle all thought of failure on the part of Christianity.

The Scottish Churches We have before us a message of hope from the North. It has a double lesson for us, as the two Churches under consideration are striving to unite, and one of them is the child of a great Union movement. The Church of Scotland and the United Free Church are one in the greatest work of the Church, for they recog-

nise the responsibility and privilege of Missionary work, and have extended instead of restricted their fields of labour. While the population of Scotland has increased by 9½ per cent. since 1911, the Churches have added to their membership 4½ per cent., representing 58,043 members. It is, of course, likely that the census figures of adults—owing to increased longevity—may show an increase greater than the gross increase in the returns, yet such increase will not in any way influence the fact that the growth of Church membership exceeds the growth of the population. It is a matter of great thankfulness that Scotland has, during these trying years, become more definitely Christian in spite of the necessary disturbance caused by the war and the loss of so many of her young men. Financially, the Churches have made progress, and there is an increase of some 80 per cent. in the people's gifts to God. We have always believed that when God moves the hearts of His people, they will offer willingly of their substance to Him, and Scotland is proving the truth of this contention. Scotland has the invaluable help in her Church work of elders who are set apart to Church work while engaged in their ordinary business pursuits. The number of such workers has increased by 2,191, and never in Scottish history has there been so large a company of elders witnessing for Christ and consecrating themselves to the spread of His Kingdom. We may add that reports from Scotland show that in contrast to the Churches in England, there is a rich supply of young men for the Ministry of the Churches.

What of the Future? The future of our Churches depends on the young men and women who are members. Unless we gather into the work of our Churches the growing generation, the Churches will cease to be full of life and vigour. Here more than in any other department we see welcome signs of life. In 1920, 54,115 persons communicated for the first time, and all who know Scotland can understand what this, the greatest number of new communicants recorded in one year, means. During the three years, 1919-21, the two Churches admitted a total of 152,361 souls to their first Communion. We all know the disappointments of English Christian workers after the war, and the inability to win for Christ those who were employed in war work, or had returned to civil from military life. In Scotland it is otherwise, and we ask ourselves how this came to pass? Partly we should say owing to the spirit of union and co-operation between the two sister Churches. Partly also on account of the better instruction

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of Scotch folk in what Christianity means and Christ teaches. There is an appalling ignorance in England of elementary Christianity. What the children learn in day and Sunday School they forget very soon when they leave school. In Scotland, they are much better grounded, and religious education is not so much an extra as the foundation of all training. What Scotland has done, we in England have failed to accomplish, and if every Christian worker is driven to his or her knees in humble confession of individual failure, and in earnest waiting upon God for power to work for Him, we shall see even greater things in England than God has manifested of His power in Scotland. The progress recorded is a proof of the dependence of God's people upon Him, and a real consecration to His service of all their power and possessions.

A Lost Generation One of the best-known Christian workers lately said: "We have lost the help of a generation." Asked what he meant, he pointed to the difficulty of obtaining the help of young men on the Committees and Boards that are responsible for the oversight of Christian activity. He said, sadly recalling his own losses in the war, "They are not with us because they do not live." There is the sadness of truth about this comment. The best of our young manhood, who in the natural course of events would now be with us, were the first to volunteer for war service, and from their ranks the heaviest toll was taken. Trained to believe that duty and sacrifice are part of the teaching of Christ, they counted not their lives dear unto them, and laid them down at the call of country. We are now reaping the results of their sacrifice, and there is not a prominent Council or Board in London that does not see the effects of the ravages of war. Will the coming generation between twenty and five and twenty, be as their predecessors? There are many proofs that a body of earnest and devoted young men are throwing themselves wholeheartedly into the work of God, but their numbers in proportion to their contemporaries are not as large as in the past. The disturbing influences of war environment have told heavily upon them, and they are less assured of their Christian position than their immediate predecessors. Such men suffer greatly from the breakdown of regular work during the years of war, and they have learned something else that may be of the greatest benefit to the work of God. They have a larger vision of life, and when this is consecrated to God, as it is being consecrated, their influence will be widely felt. But the loss of a generation of young men has told heavily on the work of God, as man sees it.

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Lapsing The Scottish Churches make a report that is not so cheering. It is one thing to win members, it is another thing to hold them, and it is a fact that during the past ten years the two Churches have lost by lapsing some 191,700 men and women. We fear what is taking place in Scotland is only too familiar in England, where records are not so carefully kept as across the border. It is the sorrow and despair of Ministers to find men and women who were once Communicants and Members slipping away from Church attachment. The cares of the world, the deceitfulness of riches, and the weaknesses of the flesh are responsible for this. How far it is the result of intellectual unrest is another matter on which we cannot pronounce. But we think that the vast majority of those who leave their Church and drift into the Churchless masses are not troubled by doubt or distressed by agony of soul. Carelessness and sinfulness are the main causes, and it is the old struggle with sin that brings failure and loss of touch with the means of grace. Here in London the attachment of Scottish members to their Churches is strong. There is sturdy conviction that they must stand by their Church at all costs, and even lapsed members are very slow to admit that they have broken with their Church, which they hold to be their spiritual home. In spite of this sad feature in the account we have read of Scottish religious life as far as it can be gauged by figures, there is a summons in the facts that ought to make every member of an English Church ask himself: "If these things can be in Scotland, why are they not so with us, where we do not keep pace with the growth of population, and often have fallen behind its growth?" Are we as robust in our faith as our Scottish brethren? Is it true that many of our people are uninstructed in the fundamentals of our faith, and therefore prove weak when they are assailed by questions? It cannot for a moment be argued that Scotsmen are not as well educated as we are, and therefore do not feel the pressure of unbelief. Quite the contrary. The average Scottish Christian is better trained intellectually than the average Englishman, and is able to hold his own in argument with those who differ from him. It has been said that the Shorter Catechism and the Schools have made Scotland what she is, and there is truth in the contention.

Baptists in Rumania We know very little of the internal condition of Rumania. But sufficient reaches us to make us anxious concerning the administration of the law as far as religious liberty is concerned. Laws may be good, but unless they are fairly

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administered they are of no value, and it would seem that local authorities are making it difficult for Baptists to maintain the freedom which they are granted by State law. Old and annulled decrees are illegally revived, and the children of Baptists are required to receive Baptism at the hands of Orthodox Priests before they are admitted to their classes. The Baptist World Alliance is a powerful body, and it is doing its utmost to secure protection for its co-religionists in Rumania. There is always a difficulty when local administrators are in the hands of an ecclesiastical body, and a State does not wish to come into conflict with the Church. But Religious Liberty is a necessity in a State, and the time has come for Rumania to make good its claims to be a member of the European brotherhood of modern States. No complaint has been made against the Baptists as citizens. Their only crime is attachment to their religious convictions. Repression of this kind does a nation more harm than it inflicts injury on those who are persecuted.

No Temere A Roman Catholic Priest, speaking at the Manchester Catholic Truth Society Conference, said: "With regard to the 'Ne Temere' decree, it was not well enough known that no Catholic could be married unless in the presence of a Catholic Priest and two witnesses. And if they were to return to the Christian marriage, they would have to insist continually that the Catholic Church had a divine right to legislate, and the Catholic Church was the biggest thing in the world." We must use the adjective "Roman" before Catholic to understand this saying. Where do we find anywhere in Scripture that the Roman Catholic Church has a divine right to legislate on marriage? We are aware that Rome considers marriage to be a sacrament, and therefore claims the right to regulate the way in which the sacrament may be administered. But she cannot claim a Divine right to assert that no Roman Catholic is married except the requirements of "Ne Temere" are observed. This is the old demand that Rome is superior to the State and other Churches when it makes rules. No one has any right to challenge the Divine Right of Rome to proclaim those who have married without regard to her sanctions unmarried, and their children illegitimate. We hear comparatively little of the pressure brought to bear by Rome on individuals, for Rome has learned caution, but the frank, unblushing contention of this Priest shows that Rome has not abated her claims, and is ready to make them enforceable whenever opportunity comes her way.

Dean Inge In the second series of *Outspoken Essays*, the Dean of St. Paul's writes very strongly on the work of Roman Catholicism and its influence on modern life. He writes: "Theocracies must make the people believe that the Priests hold the keys of heaven and hell; they must employ 'Purgatory Pickpurse' for revenue purposes; and above all things, they must keep education in their own hands, and endeavour to press the ductile minds of children into the mould which they desire them to keep during and through life. The miserable results of this policy, which the Roman Catholic Church would establish everywhere, if it could, are apparent in Poland, in Canada, and above all, in Ireland. . . . I once said to a wise man: 'If we had to choose between the Red International and the Black, I think I should choose the yoke of the Black.' He replied: 'No. We should soon escape from the Red tyranny; but the Blacks do not let their victims go.'" The statement seems severe, but it has history behind it, and to-day, as always, Rome is on the side of permanent occupation of any ground it has won, and is determined to keep her victims under her control. The fact that she has insisted on *Ne Temere*, has opposed civil marriage wherever possible, and has placed all sorts of obstacles in its way where she has not been able to suppress it, proves her unchangeable character. She may seem to yield, but she never does, and her policy is always the same. The danger of Rome obtaining more power in this country may seem remote, but there is not the least doubt of her resolution to leave nothing undone to tighten her hold upon English life. Her success and failure in Ireland—for she has failed as well as succeeded—have made her wary of doing anything that will place the British public in opposition to her, and unfortunately, she can count on a section of the National Church to support her demands.

Methodist Union The Rev. Samuel Chadwick has been speaking forcibly on the need of Methodist Union, which is the great subject of discussion among all Methodists. A powerful section of the Wesleyan Church opposes union, and although a minority in the Conference, it has in its ranks prominent men who are adepts at influencing public opinion. He said truly: "If Methodism could not unite, and if Methodist union was 'turned down,' all question of the re-union of the Churches would have been set back half a century." Unless those who are closest together unite, there is very little hope of others coming together. He went on to say:

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"What did the world care about their 'isms' and theologies. They had turned religion into a cult, and a religion that was a cult could never be universal in its application, and world-wide in its saving power." We are not sure that we understand the meaning of these sentences, but if they mean by cult, Christianity transformed into a special service with a priesthood of one type, he has stated a fact. Theology has its place in religion. There cannot be true religion without a true theology in the background. The Person of Christ in His living power is the real centre of Christianity, and if historic Christianity had not insisted on His Deity and His Humanity, Christianity would cease to be the living force it is in society and the Church. The Church in the past fought the battle of his Deity, and there are abundant signs that we shall again have to contend earnestly for it, as "reduced Christianity" that has become popular in many quarters, is in reality Unitarianism under another name. To quote Dean Inge again: "The loss of the 'Divine Word' would be a very heavy deprivation; and if I felt that I had lost it, I should not think it honest to call myself any longer a Christian, or to remain in the Christian ministry." There was never a time when it was more necessary for us to have a true theology, for without it the Church has no real message to humanity.

The Need of The Rev. Thomas Yates, in his Presidential address at the Congregational Union, spoke of the clamorous cries that the Church should give some lead in reconstituting and reforming the world's order and institutions. He admitted the justice to some extent of this claim, but he went on to say: "I am persuaded that the first and mightiest, the most far-reaching and deep-going thing that can be done for the world's need will be done by whoever and whatever can persuade men that the problems of personal character are basal and determinative, and can show man, who wants a better world, the open way to it through better men." Here Mr. Yates has got to the centre of things. You cannot regenerate society unless you regenerate the units who compose it. You cannot make the whole better unless you make its members better, for the whole is only the sum of the parts, and whatever qualities it has as a whole arises from the qualities of the parts. The conversion of men and women is the true way to the reconstitution of society, and every Church that seeks conversions, and the adhesion of its members to the Christ ideal and character, is an agency for world redemption. Proclamation and open personal witness are necessary. The

Church must be at one in its essential message before it can achieve unity, and before its voice is heard in the world it must have unity. But unity will never be of any avail for the mere sake of unity—it must arise from the conscious need of a united witness to a common faith. Unless we have a unity based on the things of Christ and God, we shall not have a unity worth winning.

Conversion At the Church Congress Dean Inge was reported as having denied the fact of Conversion. We have read his paper, which was a discussion on the subject, and did not deny the fact of conversion, but denied the conscious experience of conversion as universal with Christians—a very different thing. He stressed his point so heavily that he was misunderstood by many. God works in many ways. Some come to the Cross through a home that leads them unconsciously to communion with God through Christ. Others realise that the Spirit strives with them for a long time, and cannot tell when the change took place. Others, brought suddenly under the conviction of sin, turn to the Lord for pardon and receive from Him that gift which is the most precious possession they have. In nature, the sun in northern atmospheres is preceded by a long twilight. Nearer the tropics, the sun has but a short twilight, and at the Equator the ball of light seems to leap above the horizon. So it is with the Light of the World shining into the hearts of men. The "I know whom I have believed" is the experience that is of the greatest importance. We have in contemporary life so many blessed cases of sudden conversion that no one who is not blind to facts can doubt their occurrence, and the best proof of their reality is seen in the changed lives that follow from the experience that has made them happy, and has given life a new direction and a new aim. It is the weakness of the Church that it does not expect conversions through the Ministry of the Word. If men preached more earnestly and more convincingly on the need and the possibility of conversion, we should see a great change in all our Churches. Unfortunately, the spirit of the age has invaded them, and even Ministers of Religion have ceased to expect the miracles of grace which God works, when under the leading of the Spirit, men and women are brought to know and love the Saviour. We fear that a non-miraculous theology is largely responsible for an absence of the miracle of conversion in many of our Churches.

The Near East We have before us the translation into Armenian of the Universal Week of Prayer programme. The

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Evangelical Alliance has ever sought the welfare of the Armenian Christians, and assists to relieve their sufferings. The condition of the Near East is unspeakably sad. We have seen the awful sufferings of minorities—suffering so great that its vastness leaves us speechless. Never probably in the history of the world has there been an exodus comparable to the flight from Asia Minor and from Eastern Thrace. It was only made possible by the provision of modern means of evacuation. The record of Moslem and Christian intolerance in the Near East is full of tragic lack of Christian ethics. Fear and lust, hatred and love of bloodshed, have done their fatal work, and are in danger of doing it again. As we think of the remnants of the Armenian race, scattered through the hillside and daily dreading death, we shudder. Surely the power of Christianity can be exercised in favour of these poor people. We know the difficulties of the racial position in the Near East—the hereditary hatreds and antipathies that are at work, and we have no wish to add to the perplexities of the situation by any words we may write. Statesmanship has failed. The policies of the Powers have been in conflict, but the slaughter ought to be made stop, and the campaign of murder, whether entered upon by Christian or Moslem, ought to be brought to an immediate end. Meanwhile, there is work to be done to relieve the sufferers, and Christendom owes a special debt to Christians who are homeless and helpless. It is too terrible to contemplate what they are enduring, and we pray that from Lausanne there may come some message of hope to the small body of Armenians who survive the trials their race has undergone.

Interchanges of Pulpits

The Bishop of Durham has preached in Westminster Chapel and Dr. Scott Lidgett has pleaded the cause of the Bible Society in Hereford Cathedral. The English Church Union, after appealing in vain to the Archbishop of Canterbury to prevent the presence of Dr. Scott Lidgett in the Cathedral pulpit, wrote direct to the Bishop and to the preacher urging them not to allow the sermon to be preached. The Dean and Chapter of Hereford had sanctioned the invitation sent by the Bishop, and the Bishop was told by the English Church Union that his action was against the spirit of the Lambeth Appeal, and was of doubtful legality. Dr. Linton Smith very easily showed that Dr. Scott Lidgett was precisely one of the men who were in the mind of the Lambeth Bishops, as no man had worked harder for the realisation of the vision the Bishops had in view, and as for the law, interpretations differed. Dr. Scott Lidgett saw himself between two sets of people—the followers of ecclesiastical intolerance, who would be grieved by the broadmindedness of the Bishop and the Cathedral Dean and Chapter and his hosts, with the great multitude of those who approved the step taken in support of Christian brotherhood. Needless to say, he did not waver as to the course to be adopted, and made up his mind to preach. This object lesson of Anglo-Catholic exclusiveness has not been lost on the Christian public, which wonders where the spirit of Christ is to be found in the letters addressed to the Bishop and Dr. Scott Lidgett. It is well that the realities of the situation should be understood by all friends of Christian Union.

A Prayer for Unity.

Almighty God, our heavenly Father, who hath purchased an universal church by the precious blood of Thy Son, we thank Thee that Thou hast called us into the same, and made us members of Christ, children of God, and inheritors of the kingdom of heaven! Look now, we beseech Thee, upon Thy church and take from it division and strife and whatsoever hinders godly union and concord! Fill us with Thy love and guide us by Thy Holy Spirit that we may attain to that oneness for which Thy Son, our Lord Jesus Christ, prayed on the night of His betrayal: Who with Thee and the Holy Spirit liveth and reigneth, one God, world without end! Amen.

—Suggested by the General Conference of Missionaries in Japan, 1900.

World Mission Notes.

C.M.S. The Sub-Committee of the Church Missionary Society submitted a report to the General Committee which met in the Farringdon Hall on Wednesday, November 22nd. Between three and four hundred attended and all were keenly interested in the result. The early part of the doctrinal statement was practically a re-affirmation of the decision on July 12th and declared unwavering acceptance of the supreme authority of the Holy Scriptures and full belief in their trustworthiness in all matters of faith and doctrine. Amendments were moved advocating the omission of all the words after Holy Scriptures and trustworthiness, but they were lost by a considerable majority. Many felt that a resolution adopted a few months ago by a great majority should not be rescinded or modified. On the other hand a number felt that it was better to make plain in what respect the trustworthiness of Holy Scripture needed emphasis. Another body felt that nothing was to be gained either way by the omission or retention of the words. The debate on the subject was very able, and the speeches of the Solicitor-General and Mr. F. J. Clark were exceptionally powerful. They proved that laymen can debate a matter of this description with as much ability as the clergy.

A Deleted Statement. To the surprise of many who have experience in public matters the Sub-Committee introduced a statement on Christology which appeared to go beyond the terms of reference. It was defended on the lines that it contained no statement but "a passing by" and "placing on one side" of a very controversial matter. On the contrary, it was interpreted as implying that certain views of the relation between the Divine and Human Natures of Our Lord are permissible, and its wording caused very great pain. The Sub-Committee disavowed having ever intended to do anything like what was imputed to them, but a straightforward examination of the words saw that the very object they desired to avoid could be read into their statement. At the best it was possible to argue that nothing was intended, and when something was discovered to be in the document that was never intended, in the interests of peace it was proposed by one responsible for it to withdraw it and to see how an agreement could be reached.

Prayer for Guidance. For half an hour earnest prayer was offered for guidance to the brethren who had retired to an ante room. A deep sense of solemnity rested on the meeting and there was a tense atmosphere when the small group returned to the Hall. After some discussion the following statement was adopted without dissent: "We fervently acknowledge the Lord Jesus Christ to be our Lord and God, the Way, the Truth and the Life, who spake as never man spake, and who made upon the Cross (by His one oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and we believe in the absolute truth of His teaching and that His authority is final."

A Happy Issue. No one zealous for Evangelical Truth can fail to rejoice in the conclusion that has been reached. Many other organisations were looking to the Church Missionary Society for a lead and they have now got it. The Evangelical and Protestant character of the Society is declared, the supremacy and authority of Holy Scripture is affirmed, and the Deity of Our Lord and the absolute truth of His teaching and final authority are made manifest without any reservation. The wording of the statement is unequivocal, and all who are in the direct line of succession to the Evangelical forefathers of the Church Missionary Society can be assured that the basal principles remain unaltered and the Missionaries teach the truths that have been honoured by God in its one hundred and twenty-three years' history. Nothing can more injure work for God than disunion in the Foreign Field, where the effort to attain unity is so much needed, and it would be a very grievous blow to all missionary effort if men who are one at heart and in aim were to divide on matters that are not of the first importance. A bridge has now been built, or rather the frontiers that seemed to divide equally loyal men have been obliterated.

An Italian View of Unity. An Italian Roman Catholic writer noted lately the absence of the mystical and liturgical element in Italian Protestantism. Mystical has a different meaning for a Roman Catholic than it has for a Protestant, and no one who knows Italy will hesitate to assert that there is mystical com-

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union between Italian Protestants and God. A writer, *La Luce*, says: "We do not believe in Christianity according to Churches, one for the Germans, one for the Italians; we believe that there is one only Christianity—that of Christ—which is one as is the sun, the earth, and the air we breathe." Forms of Christianity may vary, but union with Christ constitutes possession of the Christian spirit. If Italians love the Lord with all their heart they will find themselves one man in the spirit of Christ. So long as we all are true to our Master we cannot be false to one another.

A Missionary The Paris Missionary Society has just celebrated its centenary. It is a unique Missionary Society for it has its Headquarters in a Roman Catholic country. It is a Presbyterian Missionary Society which based its policy and practical working on the methods of the London Missionary Society, that has always regarded it as its godchild. It has devoted itself specially to work in Africa, the Pacific Islands and Madagascar. Great names are on its roll of honour—men who like François Coillard and Ph. Delord are known outside the borders of France. The self-sacrificing devotion of the Missionaries and the native martyrs of Madagascar fill one of the most glorious pages of Missionary heroism. M. Daniel Couve, Joint Director of the Society, has written a short account of its labours, and all who know him are assured that under his guidance, the work of the Missionaries will be directed with a maturity of wisdom and a freshness of enterprise that will dare great things for God. May the future of the Society be even more blessed than its past.

South-West Africa Under the Treaty of Versailles South Africa has a mandate for South-West Africa which means that Missionary work in that country will not be in the hands of Germans. The English inhabitants will increase as the years pass, and already the Germans have decreased from 15,000 to 9,000. We have a fresh responsibility thrown on us at a time when Missionary resources are strained, but with the blessing of God South Africa will rise to the accomplishment of the task. We in this country have always considered the whole world as the field in which we must work for God, and we have no doubt that Evangelical organisations will not overlook the duty of preaching Christ in a great district six times the size of England. Efforts will be made to occupy the ground by teaching that is not Evangelical, and we are

convinced that only by the faithful preaching of the Gospel can we win the natives to Christ.

Mission Work in Canada. It is not generally known that the Roman Church is making a great attempt to capture Canada—especially in the north-western district. What the Roman Church has lost in Europe it hopes to make good in Canada, and with traditional astuteness it purchases large districts and sets up its Hostels everywhere. We have heard that plans are being made for settling a huge tract of partially developed country with Roman Catholics from Central Europe. As usual Rome aims not only at religious, but at political power. The Colonial and Continental Church Society which has a long record of faithful Evangelical service, is about to celebrate its centenary and is looking forward to the extension of its influence in Canada, where it has done pioneer work of an invaluable character. It is now faced by an entirely new set of problems and it may be trusted to use to the best advantage any gifts entrusted to it.

Christian Missions and Japan and Spain we have examples of the use of the daily Press for Missionary work. In Japan advertisements asking enquiries as to the source of true rest have met with a notable response. Hundreds of replies have been received and communication has been opened with enquiries. In Spain the daily papers in many cases receive the advertisements of the British and Foreign Bible Society and Bibles are bought by those who would otherwise be unaware of their ability to obtain them. To-day the newspaper reaches millions who are outside the influence of Missionary workers and the knowledge of truth enters by many doors that would otherwise be closed. Every age has its own special opportunities, and wise indeed are the workers who make use of them.

Floods in China. Owing to the public mind being occupied with so many events that directly touch the imagination of the nation, we have heard comparatively little of the typhoons and floods in China, that have greatly injured Mission property. In many districts whole towns were practically destroyed, and Churches, Schools and Missionary Houses have all been razed to the ground. The full extent of the damage done is not easily calculated and in one town alone some 20,000 people have perished. No wonder the Missionary Societies affected—notably the China Inland Mission—are made very anxious by these visitations which have plunged them into great

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expense. God who has in the past so marvelously helped them will not now desert them, and we feel sure that our readers will unite in prayer for those who are suffering so much from those great natural catastrophes.

Bishop That true-hearted friend of all Evangelical effort, Bishop Ingham, Spain and Portugal. has recently visited the Episcopal Reformed Churches of Spain and Portugal. He says he found there numbers of men and women who have in their faces outward signs of the power of Christ in their lives. Their brightness and independence are a striking testimony to the transformation wrought in them by the Gospel. The movement is thoroughly Evangelical, and in his opinion it has come to stay, for on all sides he saw proofs of the Divine blessing resting upon the Reformers. He ordained one Presbyter and two Deacons and confirmed more than two hundred candidates. There is a delightful spirit of Christian brotherhood among the members of all the Evangelical Churches in Spain and Portugal.

Missionary The great Missionary Congress in Scotland has made a very deep impression upon the Churches.

The keynotes of the meetings in Glasgow were the need of human brotherhood and the oneness of the work of the Churches. It was laid down that unless British aloofness be replaced by friendliness we shall fail to do what we ought to accomplish throughout the world. The race is one and has been redeemed by Christ, therefore all Christians should show themselves brethren. The whole Church has to be missionary in spirit. Whether the work is at home or abroad, it cannot be truly Christian unless it labours to win souls for Christ, and the work among those who know not Christ is as much a work for the home Church as anything it undertakes in its immediate neighbourhood. One of the speakers said that to ask a Mahomedan to change his faith is like asking a man to change his nationality. Church and State in Islam are one. Mahomedans create a brotherhood among their co-believers and this is the secret of their power. It is for Christians to give by example object lessons of the nobler brotherhood in Christ.

Christian Education To-day in Christian educational institutions there are more than two hundred thousand Chinese.

"What are they among so many?" will be said, but they represent the force on which the future of Christianity relies for its leaders. Organisation in education is an abso-

lute necessity if the most is to be made of it, and the ladder of training is as essential in the Far East as it is at home. The whole position has been thoroughly investigated; a report issued by a well-qualified Commission has been summarised by the Rev. C. G. Sparham, who sees the uniqueness of the present opportunity of extending and making more efficient the education given in Christian institutions. He has in view a great Chinese scheme of Christian education in which British and American methods will be merged. China will not always be disturbed, and the one hope for that land is an honest and well equipped body of statesmen who know the truth and are not afraid to apply Christian principles in their native land. A recently published book on the marriage of an American girl to a Christian Chinaman raises many problems which must be faced. China will occupy a prominent position in the new world that is growing before our eyes in the Far East, and unless Christian training be given to the brilliant sons of that land it is in danger of becoming agnostic.

Palestine. Many eyes are turned to Palestine owing to the new conditions of the Holy Land. As is well known a vigorous agitation is being conducted with a view to a change in the mandate. It is none of our duty to discuss this vexed political problem. It is enough to say that opinion is very strongly divided and there is a widespread fear of Jewish leadership obtaining undue influence in administration. The Civil Secretary of the Government of Palestine expresses the hope that the British administration everywhere will co-operate with missionaries. "I do hope that the spiritual side of things will be clearly associated with the administration. It is now the time to effect the only change possible in world affairs, that is through religion and Christianity." Does this mean through the Christian religion or religion generally, and Christianity as one of the religions or through Christianity in a land where the three religions, Judaism, Mahomedanism and Christianity, co-exist? The Secretary believes that if the three religions manage to live together in Palestine "the biggest step in the world will be taken towards a world peace."

Jews in Poland. Under the Russian régime the Polish Jews had a very bad time. Mr. Carpenter in Warsaw—that much-tried capital—has seen Jews shrinking into his centre for instruction. Bishop Bury lately visited Warsaw, and instead of finding hesitating Jews he was met by thirty who came

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forward for confirmation who were dignified, educated, and held good positions. They were proud to give their testimony for Christ, and the Bishop believes that Hebrew Christians will take no inconsiderable part in the development of Poland. He had many opportunities of making himself familiar with the situation, and his words are an additional proof that Missions to the Jews are reaching the hearts of a type of Jew who will be an influence for righteousness in the new State.

The New No society has ever been more fortunate in the choice of its chief of the Bible officials than the British and Foreign Bible Society. The Committee succeeds in obtaining the right type of man for its great work, and in the selection of Canon C. H. K. Boughton for its principal Secretary as a colleague to the Rev. J. H. Ritson it has chosen a man who combines personal charm, scholarship and missionary zeal. Canon Boughton has had experience as a Professor in Wycliffe Hall, Oxford, and Principal of Ripon Theological College. He has been examining Chaplain to a Bishop and has had wide opportunity for becoming an expert administrator. His intervention in debates is always timely and illuminating, and it would seem that he has been preparing for a great work in connection with the distribution of the Scriptures. Young,

energetic, calm in temper and sound in judgment he will undertake his new office with the prayers and good wishes of his many friends who have learned to love and trust him.

The Spanish We have before us a booklet *Evangelical Alliance* describing the work of the Spanish Evangelical Alliance during the last three and a half years. It has fought successfully for the defence of Evangelicals against the attempts made to limit their liberty of conscience and has intervened with great success in cases of persecution. It has conducted many campaigns by means of public meetings in support of religious liberty. It has overcome the opposition of ecclesiastics to civil marriage and has acted as a centre for bringing together for united work the Churches that labour in the Peninsula. In a short space of time it has won for itself the confidence of all Christian leaders, and in addition has for the first time been able to present Evangelical work in Spain as a united force to the notice of the Government. It has made collections for the starving Russians to whom £400 were sent, and for the Evangelical Spanish soldiers serving in the ranks who received on last Christmas Day a gift showing the goodwill of their brethren for them during the hardships of the Morocco campaign. No one after reading this report can doubt the vigour and earnestness of our Spanish Branch.

Books Worth Reading.

THE END IN VIEW. By REV. G. J. EMERSON.
Marshall Brothers. 5s. net.

Students of Prophecy differ on interpretations, but Mr. Emerson's volume approaches the subject from intimate acquaintance with the Bible, and with a mind free from rigidity, and yet firmly impressed with the approaching end of the age. The Author reveals throughout his volume the devout and earnest spirit which like the prophets of old constrain him to speak, to teach, to warn. We warmly commend the book to all who look for the Saviour's glorious appearing.

THE MAGIC DOG. By G. C. BEACH, M.A.
Church Missionary Society. 1s. 6d.

This is another of the fascinating Missionary volumes for boys and girls issued by the C.M.S. We are not going to reveal the mystery of the Magic Dog, but his picture is on the cover, and we recommend the volume for Christmas stockings.

THE WORLD'S GREATEST NEED. By
Rev. T. E. H. JONES, B.A. Robert Scott,
4s. 6d. net.

The Author tells us in his Preface that this book is an attempt, not to present any learned disquisition on the scheme of Salvation, but to meet in a measure the need that exists for something to bring home to the heart the more important points that are vital in the Word of God. The volume is both practical and Evangelical, and as such is warmly commended by Rev. Dinsdale T. Young.

TO HIM THAT OVERCOMETH. By SAMUEL
F. HURNARD. C. J. Thynne. 1s. 6d. net.

Mr. Hurnard is to be congratulated on his volume of studies in the Book of the Revelation, which we warmly commend for Bible Class or Study Circle purposes. The volume is eminently spiritual, and brings out more clearly than we have yet seen the great purpose of Revelation, as mentioned in Chap. I., verses 1 to 3.

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**ST. PAUL IN BRITAIN, OR THE ORIGIN OF
BRITISH AS OPPOSED TO PAPAL CHRISTIANITY.**
By REV. R. W. MORGAN. Marshall Brothers,
32. 6d. net.

The study of origins is important to-day, especially when false claims are tabled, and we are face to face with Papal aggression. This volume is a clear and closely reasoned statement concerning the origin of Christianity in Great Britain, and its conclusions entirely dissociates that origin from Rome, leaving the foundations of the Church in Great Britain Apostolic, coeval within a few years, with those of the Pentecostal Church at Jerusalem.

OLD TESTAMENT STUDIES. By G. H. LANCASTER. Marshall Brothers. 6s. net.

The Rev. G. H. Lancaster is a close student of Scripture, and has already provided us with a volume on Prophecy and the Great War, which gives valuable light on the plans and purposes of God as revealed in the Holy Scriptures interpreted on historical lines. The present volume contains similar valuable interpretations of the Old Testament books of the Bible, the Author's aim being to portray Christ in all the Scriptures. The volume will appeal largely to those who follow what is known as the British-Israel theory, which has many advocates, but is built upon flimsy evidences and conclusions, and has a dangerous tendency to the detriment of true spiritual growth and usefulness. In saying this we wish to make it clear that many of the followers of Anglo-Israelism are earnest keen Christians, and we do not criticise them, but the pathway they tread.

CHINA TO-DAY, THROUGH CHINESE EYES.
Student Christian Movement. 2s. 6d. net.

For the delegates of the World's Student Christian Federation Conference in Peking last April the Chinese Student Christian Movement prepared some account of the "New Tide of Thought," the great Renaissance Movement which is sweeping through China to-day, and of the forces, economic, intellectual, and religious, which form its background. This volume contains striking articles by four of the leaders of the younger generation of present-day China, and other interesting matter, and can be recommended to those who desire the fullest possible information on forces which are moulding the new China.

TEN YEARS NEAR THE ARCTIC CIRCLE.
By Rev. J. J. ARMISTEAD. The Author. 5s.

Lovers of Norwegian scenery, and of Missions will find in this volume much to interest and encourage. The author is founder of the Norwegian United Mission, which is well deserving of support, working among those in far Northern climes who toil day after day, often amidst great hardships and perils which landmen know nothing of, and where from time to time the sea takes its toll. The book is interesting whether from the Yachtsman's or Missionary point of view. The Author is devoting all proceeds from the sale of the book to Russian Famine relief, and applications for copies should be made to him direct at 1 Asker Mead, Bridport, Bristol.

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